THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labour of thine hands; happy shalt thou be, and it shall be well with thee" (PSALM 128: 1, 2).

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A LATTER-DAY MARTYR.

BY REY L. PRATT, PRESIDENT OF THE MEXICAN MISSION.

FOR three years civil war had raged in Mexico. Madero's revolution had triumphed over the dictator, Diaz, only, in turn, to be overthrown by the military defection headed by Felix Diaz, Bernardo Reyes, and Manuel Mondragon. Victoriana Huerta had snatched from them the fruits of their victory over legal government in Mexico, had ruthlessly murdered President Madero and Vice-president Pino Suarez, and had placed himself in the presidential chair and made himself dictator of Mexico.

The United States had failed to recognize the usurper, Huerta. John Lind, President Wilson's special representative in Mexico, had left the capital, and, through the American embassy and the American consular service, all Americans were advised to leave the country. Anti-American feeling ran high, and there was every indication that there would be war between the two countries.

The little band of missionaries still left were all called into the Mission office in Mexico City, and it was decided to leave the country until conditions should become more settled. Letters were written to the native branch presidents throughout the mission, advising them of the resolution to abandon the field for a time, and giving them instructions in the management of affairs in their respective branches. Mission effects were packed and stored, and everything was in readiness for the departure of President Pratt, his family, and all of the missionaries, on the evening train for Vera Cruz.

About 3 p.m. a young man, a convert of but three months, stepped into the almost dismantled Mission office, and said:

"President Pratt, words cannot convey to you my sorrow and that of my family at the thought of yourself and the elders having to leave us. We know that you have brought us the truth, and we thank God that we have accepted it, but we are as children in our knowledge of the gospel. What can we do when we are left to ourselves? The older branches of the mission have their branch presidents, men holding the priesthood, who can teach the people and keep them in the line of their duties; but we are new in the faith, and where we live there is no branch organization. What are we to do?"

"Take this seat," replied President Pratt, placing before him a chair, "and we will confer upon you the Melchizedek priesthood, and ordain you an elder, and set you apart as branch president over the few saints who live where you do. You will then go back and preside over them and teach them the gospel, and if you are faithful and humble before the Lord, He will bless you with power and great wisdom in the performance of your duties."

In all humility the young man received the ordination and calling as branch president.

A few hours later the missionaries all left Mexico City, and up to the present, owing to unsettled conditions in the country, have not been permitted to return and resume their missionary labors. Brother Rafael Monroy, for such was the young man's name, bade them farewell at the station, and the next day returned to his home in the little town of San Marcos.

Seven were all that had been baptized members of the Church in this place, and besides them, there were as many more earnest investigators. Trusting in the promise of the Lord to him, Brother Rafael gathered them together and told them of what had been done, and that he had been called to preside over them. After this, regular meetings and Sunday-schools were held every Sunday, also once during the week. The blessings of the Lord rested upon the little branch and the noble young man called to preside over it. Through his humble and efficient labors, the number who attended the meetings regularly had increased, within a year, from about fifteen to more than seventy-five. Investigators became converts, and during the two years following the organization of the branch more than fifty souls were added to it by baptism.

The little town of San Marcos was situated in a part of the country where, during the first few years of the struggle in Mexico, the horrors of war did not enter. But the revolution, like a devastating fire, afterward burned its way into and over even the most secret recesses of the land, leaving in its wake little but its blackened trail and the charred and ruined walls of what once were homes.

So it was that in May, 1915, this little town found itself on the firing line between the hordes of Zapata, the Atilla of the South, on the south, and the advancing army of Carranza, under the

leadership of Obregon, on the north. For three months the battle raged between the contending forces, with the town now in the hands of the Zapatistas, and now in the hands of the Carranzistas.

Our little band of saints nobly struggled on in the midst of all this, without taking part on either side, and held their meetings and Sunday-schools many times, even while battles were being fought and bullets were flying over the house in which their services were held. Devotion to their faith had won them many friends, but, as is always the case where truth is established, Satan put hatred into the hearts of some of the people against them. Among these was a neighbor of Brother Rafael who had it in his heart not only to hate those who professed another faith to his, but also, if possible, to destroy both it and those who professed it.

On July 17th, after a battle of several hours, the town, which for several weeks had been held by the Carranzistas, was taken by the Zapatistas. The neighbor spoken of now saw his opportunity to strike what he thought would be a fatal blow at the little branch, by denouncing its leader to the conquering hordes of Zapata, as a colonel who had fought against them on the side of Carranzistas; and further that he was a "Mormon," the leader of those who professed that strange religion in the little village, and was perverting the people and leading them off after other gods. Zapata and his followers are intensely fanatic and fight their battle in the name of the Virgin of Guadalupe, avowing the destruction of all who oppose her. So, Brother Rafael, soon after their entrance into the town, found his home surrounded by an armed troop of men. He and Brother Vicente Morales, who was there with him, were placed under arrest. The Zapatistas demanded that they give up their arms, but Brother Rafael, confident in the fact that he was innocent, as far as having arms, and fighting with them, simply drew from his pocket his Bible and his Book of Mormon and said:

"Gentlemen, these are the only arms I ever carry; they are the arms of truth against error."

His answer only infuriated the mob. He and his companion were now held securely while his house and belongings were searched for the arms that were supposed to be hidden there. But no arms were found, so the brethren were submitted to all kinds of torture in an endeavor to make them divulge the place where arms were hidden. At last ropes were placed round their necks and thrown over the limbs of a tree; but before the knots were tightened they were told that if they would forsake their strange religion and join with the Zapatistas, they would be set at liberty. But Brother Rafael replied:

"My religion is dearer to me than my life, and I cannot forsake it."

At this they were raised from the ground by the ropes around their necks and suspended in the air till unconscious. But their

tormentors were not ready to see them die, so let them down and revived them. At this stage the three sisters of Brother Rafael, even at their own peril, went to the commander of the Zapatistas to intercede for their brother and Vicente. But their tears and prayers were vain, and they, too, were made prisoners and thrown into a room under heavy guard.

This was about 10 a.m., and some time later, after all attempts, made with cruel tortures, had failed to make Brothers Rafael and Vicente divulge the hiding place of arms they did not have, and make them forsake the gospel they held dearer than life, they too were taken to the same room were the sisters were held. As best he could, Brother Rafael comforted his sisters, and told them to trust in the Lord and all would be well. He asked for water and bathed his hands and face and the chafed neck where the hangman's cruel rope had nearly strangled his life out. He then drew from his pocket his Bible and Book of Mormon, and occupied the remainder of the afternoon in reading the Scriptures and explaining the gospel to his guards and fellow prisoners.

All day long the poor distracted mother had gone from one office to another, protesting that her children were innocent of any crime and begging for their release, but it was without avail. It was not until about 7 p.m. that she was even permitted to take them any food, and was not even then permitted to take it in to them nor see them, but had to send it in by a guard. The grief and fear of the sisters were greater than their desire for food, but under the consoling and encouraging words of Brother Rafael, they were persuaded to spread out their little repast and prepare to partake of it. When all was arranged, Brother Rafael asked for the attention of the rest of the prisoners, and permission from the guards, to ask a blessing on the food. In a voice that all could hear, he thanked God for it, and for all of His blessings. Then, in a quiet way, to his sisters, he said: "Partake of the food, but I will not partake, for I am fasting to-day."

A few moments later an orderly came in and called for Rafael Monroy and Vicente Morales, and commanded them to follow him. By this time it was getting dark, and they were conducted under guard to the outskirts of the little town. There they were stood up by a large ash tree and in front of a firing squad. The officer in charge again offered to them their freedom if they would forsake their "strange" religion and join the Zapatistas, but the brethren, as firmly as before, replied that their religion was dearer than life, and that they would not forsake it.

They were then told that they were to be shot, and asked if they had any request to make. Brother Rafael requested that he be permitted to pray before he was executed; and there, in the presence of his executioners, he kneeled and, in a voice that all could hear, prayed God to bless and protect his loved ones, and to care for the little struggling branch that would be left without a

leader. As he finished his prayer he used the words of the Savior when He, Himself, hung upon the cross, and prayed for His executioners, "Father, forgive them, for they know not what they do."

Not once did he pray that his own life might be spared: but when his prayer was finished, he stood up and folded his arms and said, "Gentlemen, I am at your service." The report of six rifles rang out on the night air, and was echoed to the sisters waiting in the little prison room, and to the mother and wife waiting in despair in their little home, conveying to them the knowledge that Rafael and Vicente had given up their lives, martyrs to the cause that they loved more than their lives.

The circumstances attending the execution were told to the family afterwards by a soldier who witnessed them, and he said that in all his experience he never saw men die with greater courage, nor had he ever heard such a prayer as that offered by Brother Rafael.

As if in grief over the great tragedy, and an effort to wash the earth clean of the stains of innocent blood, a tropical storm broke over the little village, and the rain came down in torrents. But out into the darkness, and in the face of the storm, went the heart-broken old mother of Brother Rafael, to find, if possible, the body of her dear, dead son. For, though she had pleaded with the soldiers, they would not tell her where he lay; and it was not until four o'clock in the morning that she found him. In recounting it afterwards, she said, "Surely the Lord was with me and strengthened me that night, for I, who had many times fainted at the sight of blood, was able, alone, and without fear, to keep watch over my boy and his companion from the time I found them till daylight came."

The three sisters were held all night as prisoners, and the following morning the soldiers were making preparations to take them with them; but the mother went again before the general and implored him, now that her son was dead, to spare to her her daughters. This request was granted, and about 8 a.m. the girls were liberated.

Orders were given to arrest and execute any man who should attempt to move the bodies of the two murdered brethren; so, there was nothing left for the grief-stricken mother, wife and sisters to do but themselves to remove the bodies and bury them as best they could. They improvised a stretcher and carried them half a mile home, and with their own hands prepared them for burial, and buried them.

No doubt the perpetrators of this crime thought that with the death of the leader, the strange religion in their midst would come to an end. But just so thought those who put the prophets of old to death, and those who crucified the Savior of the world; and later those who murdered the Prophet Joseph Smith. But such was not the case, for the little branch has not only survived, but

has grown since, and the faith of its members is stronger than ever.

Mother never loved a son with more devotion and tenderness than did the widowed mother of Brother Rafael. He was her only son, her mainstay and only support; and his love for her was equaled only by that of herself for him. Their devotion to each other in life was an inspiration to all who saw it. And only the Lord and those who have had similar experience to hers, know the depth of her grief at the death of her son.

But it has been one of the greatest inspirations that has ever come to the author of this article, to have witnessed the resignation, devotion to the Lord, and faithfulness with which she has borne her sorrow. There seems to be no bitterness in her soul, not even for those who committed the awful crime, and she says she is willing to leave their case with the Lord and let Him deal with them as seemeth Him good.

Her spirit is better manifest than by any description of mine, in her own words, with which she closed a letter to me in describing the whole sad affair. She said: "Brother Pratt, great, great, indeed, have been our afflictions, but greater still is our faith, and we will not falter."

Manassa, Colorado.

SHOULD SOLDIERS SMOKE?

By Burt G. Wilder, M.D.

During the Civil War, so far as I can recall, not more than ten per cent. of our officers and enlisted men were habitual smokers; yet that war was fought and won. Now, as among male civilians, the proportion seems to be reversed. Notwithstanding the relatively liberal pay of our army, it has been proposed to provide tobacco as part of the "ration." Cigars, cigarettes, tobacco and pipes are commonly included among the supplies sent our soldiers abroad by their relatives and friends. There is a general impression that smoking is a harmless solace for those accustomed to it.

Military efficiency depends largely upon conditions of the nervous and muscular organs such as are demanded for success in certain games. Those college officers who, like myself, advocate active participation in athletic sports by all students, but object on various grounds to intercollegiate contests, concede to the latter at least one indirect benefit, viz., the interdiction of liquor and tobacco during training periods. In order to assure myself of the correctness of my impressions from common report on this point, I applied to professional trainers widely and favorably known for the frequent successes of the men and teams under their direction. Their replies were as follows:

From Charles E. Courtney, coach of the Cornell University crews, October 3, 1917: "One of the unwritten laws of the crew has been the absolute cessation of the use of tobacco in all forms while in training for any contests. These same rules apply in the other branches of athletics at Cornell, and I think you will find them almost universal."

From John F. Moakley, in charge of Track and Cross Country contests, October 5, 1917: "Smoking is forbidden to all candidates for Cornell athletic teams; any infraction of this rule means summary dismissal from the teams."

Comprehensive statements to the same effect are made in the recent volume on "The Physical Effects of Smoking," by Dr. George J. Fisher and Prof. Elmer Berry.

They conducted numerous and impartial experiments on the effects of smoking upon heart rate and blood pressure, return of heart rate to normal after exercise, neuro-muscular precision, and accuracy in baseball pitching. They conclude that "clear eyes, steady nerves, and muscles capable of accurate response do not go with smoking; athletic trainers have long refused to permit men in training to smoke; evidently they are eminently justified in their position." In an introductory note Prof. Irving Fisher says: "The following essay would seem to indicate that smoking is more injurious than we have suspected. It will give pause to those who smoke or contemplate smoking, if they value their physical and mental alertness."

In a small folio entitled, "The Food Supply and the Human Submarine," Henry W. Farnum, Professor of Economics in Yale University, forcibly presents statistics respecting the enormous cost of alcoholics and tobacco. He then says: "If we would but cut our tobacco consumption in half, we should release over 100,000 workers, of whom about half are men."

If youths can refrain from smoking for the sake of an ephemeral triumph in college sports, they surely can and should refrain when there are at stake the safety of their country and the maintenance of civilization.—*Good Health*, February, 1918.

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating whatever is noble and loving in another.—T. HUGHES.

EVERY man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—R. W. EMERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 11, 1918.

EDITORIAL

A WORD ABOUT THE "DESTROYER."

Elder Orson Pratt, nearly seventy years ago, closed an excellent treatise on *The Kingdom of God*, with a solemn warning to the nations of the earth, and a prediction which, in grandeur of style and vividness of word-painting, reminds one of the compositions of the Prophet Isaiah.

He called on all men to repent, lest they perish, for, said he, "troublous times are at hand. * * * A voice is heard unto the ends of the earth; a sound of terror and dismay; a sound of nations rushing to battle—fierce and dreadful is the contest; mighty kingdoms and empires melt away! The destroyer has gone forth, the pestilence that walketh in darkness. The plagues of the last days are at hand, and who shall be able to escape?"

Two agents of destruction are mentioned in this remarkable prediction, viz., war and pestilence. The latter is called "the destroyer." The two are sometimes linked together in the Revelations in the Doctrine and Covenants.

As all the world knows, we have now had, for nearly four years, a war more terrible than any that has ever previously been recorded in history. That part of the prophecy has been, and is now being, fulfilled before our eyes, with the same awful literalness that attended the fulfilment of our Lord's prediction concerning the destruction of Jerusalem. The voice of war has been heard in every land; nations have been "rushing" to battle; the conflict has been "fierce and dreadful;" empires have "melted away;" and the voice of mourning and lamentation has been heard unto the ends of the earth.

The second part refers to pestilence. What about that portion of the prophecy?

In former ages, ravaging diseases nearly always accompanied long wars, but it is the boast of scientists in our day—and not without good reason—that it has been possible to safeguard the health of the nations to such an extent that it is practically normal, notwithstanding the abnormal conditions that exist. How, then, we may ask, can the predictions of the servants of the Lord relating to pestilence come true? Are they going to be fulfilled, or is prophecy to be shipwrecked on the rock of science?

We believe not. There is now every indication that the "destroyer," in the form of a widespread, infectious disease, has made its appearance, as predicted.

According to reports published a short time ago, about one hundred thousand persons in Madrid were infected with the new, mysterious disease, while in Barcelona eighty thousand persons were affected. From Spain the infection, it is said, spread to Morocco, and then reports of its ravages came from other countries, especially from the Scandinavian peninsula, Denmark, and Germany, and even the British Isles have not escaped.

The disease has been called influenza, or "flu" for short, and it has been thought by some that it is the same disease that swept the world about thirty years ago. Those whose health is normal do not seem to be in great danger of catching it, and if they are attacked, they recover in four or five days, while those who, for some reason or other, have weak health, or are suffering from throat or lung troubles, easily fall a prey to its attacks. In some cases it has developed into pneumonia, and proved fatal. It has been suggested that we are facing a new "war-disease," which owes its origin to the general lack of nutritious food, and also that perhaps it would be well to be as careful as possible in the use of some of the many mixtures and substitutes that are being offered for consumption. The disease is characterized by decreasing muscular strength, slow pulsation, and low temperature. It has been spreading, it is said, particularly in large cities, where the food conditions are bad.

We are calling attention to these press reports, because they record the fulfilment of predictions given by the servants of the Lord in our own day. The "destroyer" is abroad in the earth, and his appearance in this form may be but a harbinger of other diseases. What may yet be decreed to come, human wisdom can neither foresee, nor prevent.

But the Lord has offered to His people a means by which they can escape the destroyer. He had this in view when He gave them the Word of Wisdom; for He closed that Revelation as follows: "And I, the Lord, give unto them"—that is, to the saints, "who remember to do these sayings"—"a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

This is the promise. Our heavenly Father knew what was good for His children. He knew what was needed for our physical well-being, as well as for our spiritual growth, and He taught us in the Word of Wisdom that abstinence from narcotics and intoxicants, and moderation and temperance in all things, would make our bodies strong enough to resist the attacks of disease germs.

Two months before the Word of Wisdom was given, the Lord gave the following, which may well be considered in connection with the Word of Wisdom: "Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to bed early, that ye may not be weary; arise

early, that your bodies and your minds may be invigorated; and above all things, clothe yourselves with the bonds of charity, as with a mantle, which is the bond of perfectness and peace" (Doc. and Cov. 88: 124-5).

This, together with the directions given in the Word of Wisdom, forms a complete and perfect set of rules, by the observance of which we may enjoy health of body and vigor of mind to the fullest extent possible, at all times.

We may, perhaps, not escape altogether some of the ills to which human nature is subject here in mortality, and to which we may have become predisposed by inherited imperfections and by other causes, but the promise is, nevertheless, sure that the "destroying angel shall pass them by * * * and not slay them." Even the weakest of God's children will find in the observance of these rules of living a protecting shield against the power of the destroyer. Generally, they will escape entirely the devastating plagues, but if they are thrown into the fiery furnace, in order that their faith may be tried, they will find a companion from the celestial world in the midst of the burning flame, and come out unscathed.

The Word of Wisdom is a very practical part of our religion. It can be tried by all, and there need be no doubt, no uncertainty about the truth and the divine origin of the rules contained in it. The evidence is at the command of everyone who will put it to the test.

To all the saints it should be said, that if we have failed hitherto to keep the Word of Wisdom, let us do better in the future in this respect, for we know not what destroying angels may yet be coming over the face of the earth. The present affliction may be but the precursor of others of a more virulent nature. Let us fortify ourselves by keeping the commandments of God regarding eating, drinking, sleeping, cleanliness, working, and, above all things, regarding that charity, or brotherly love, which gives perfect peace of mind. All these things are words of wisdom.

J. M. S.

PARADISE AND HADES.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

It is a common practice to designate the place, the time, or the state of existence following death as the hereafter; indeed, that term is defined by lexicographers as the future life. The application is a broad one, too broad to be regarded as descriptive except in the matter of sequence.

Nevertheless, the expression is a convenient one, and is practically synonymous with the poet's phrase "the great unknown." Its usage is a confession of uncertainty or ignorance of what awaits

us beyond; and, as to duration, it embraces eternity, without divisions or periods either to condition or time. Holy Scripture is more definite, and like Paul's commanding call, on Mars' Hill, to the worshipers of "the unknown God," summons us to hear and learn the truth.

The world of disembodied was known to the Hebrews as Sheol and to the Greeks as Hades; and these terms, meaning the unseen or unknown world, are translated Hell in our version of the Old and New Testaments respectively. In a few New Testament passages referring to the state of the damned, Gehenna is the original of the term Hell.

"Paradise" first appears in the Bible in the Savior's utterance from the cross promising the penitent thief a place there (Luke 23: 43); and the word occurs subsequently but twice. Paradise is distinctively the abode of the righteous during their period of disembodiment, and is in contrast with the "prison" tenanted by disobedient spirits (I. Peter 3: 19, 20).

The several places or states mentioned above have reference to the existence of disembodied spirits, and therefore embrace only that period of the hereafter between death and resurrection. Beyond the spirit world, with its Paradise and its Prison, lies the eternity of the resurrected state, in the which men shall endure, with spirits and bodies re-united, redeemed from the thralldom of death, and, according to the record of their mortal lives, saved or condemned.

The hereafter, therefore, comprises severally the disembodied and the reembodied existences of the individual: and these must be distinctly segregated in any rational conception of the future life based on Scripture. Read the testimony of the Prophet Alma:

"Now concerning the state of the soul between death and the resurrection. Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

"And then shall it come to pass that the spirits of those who are righteous are received into a state of happiness, which is called Paradise; a state of rest; a state of peace, where they shall rest from all their troubles and from all care, and sorrow, etc.

"And then shall it come to pass, that the spirits of the wicked, yea, who are evil; for behold, they have no part or portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house; and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth; and this because of their own iniquity; being led captive by the will of the devil."

"Now this is the state of the souls of the wicked, yea, in darkness, and a state of awful, fearful, looking for the fiery indignation

of the wrath of God upon them; thus they remain in this state, as well as the righteous in paradise, until the time of their resurrection" (Book of Mormon, Alma 40: 11-14).

It is evident that the final judgment of mankind is to be reserved until after their resurrection; while in another sense judgment is manifest in the segregation of the disembodied, for in the intermediate state like will seek like, the clean and good finding companionship with their kind, and the wicked congregating through the natural attraction of evil for evil.

The essential features of the intermediate state are deducible from the Lord's parable of the rich man and Lazarus. Read Luke 16: 19-31. While it would be critically unfair to affirm doctrinal principles on the incidents of an ordinary story, we cannot admit that Christ would teach falsely even in parable; and therefore we accept as true our Lord's portrayal of conditions in the spirit world. That righteous and unrighteous dwell apart between death and resurrection, is made clear. Paradise, or, as the Jews liked to designate that blessed abode, "Abraham's bosom," is not the place of final glory, any more than the hell to which the rich man's spirit went is the final habitation of the lost. Between the two, however, "there is a great gulf fixed." To that intermediate state of existence men's works do follow them (Rev. 14: 13); and the dead shall find that in their bodiless state their condition is that for which they have prepared themselves in the flesh.

AN IRON GRIP.

A PRETTY good classification of men could be made by grading them by the distance from their goal at which they give up or lie down. Some fall out of the race almost at the start, others keep on a little further, and multitudes stop just this side of victory—many of them almost in sight of their goal.

It is a rare man who, like Grant and Napoleon, has no surrender in his blood, who never recognizes defeat, who sees hope where others see despair, victory where others see disaster.

One of the earliest signs that a youth is made of the stuff that wins is his propensity to stick, to hang on. He persists. This is a sort of forerunner of talent, a predictor of success. No matter how many other good qualities you may have, if you cannot stick it you will not win out.

I am never very anxious about a youth's future when I find that he has sticking talent, that he can persist. Pure grit is that element of character which enables a man to clutch his aim with an iron grip, and keeps the needle of his purpose pointing to the polar star of his hope. Through sunshine and storm, through hurricane and tempest, through sleet and rain, with a leaky ship, with a mutinous crew, it persists; in fact, nothing but death can stop it or subdue it, and it dies still struggling.—O. S. MARDEN.

RESTRICT AMUSEMENTS.

I THOUGHT that this government of ours is overlooking one of its most important duties in this hour of conservation, wherein they are restricting us, necessarily, perhaps, in what we shall eat, in what we shall wear; restricting the railroads in their transportation, the merchants in that which they shall buy and sell; and when they are taking charge of various other branches of industry. It struck me that they are overlooking one of the most important things that ought to be considered by the leaders of the Nation for the purpose of bringing to pass righteous peace and successful ending of the war. That is, they have forgotten or overlooked their opportunity to restrict the people in their amusements and their Sabbath-breaking, and teach them righteousness. Oh, what an opportunity there is, in all this restriction and conservation, to conserve faithfulness and humility before the Lord, if they would only require of the people to do so; but, as we find, on the Sabbath day, which has been set apart by the Lord our God as a day on which we should worship Him, the theaters, the places of amusement and recreation throughout this land from one end to the other, are filled and overflowing. The people are seeking pleasure, and there is still room for a great repentance. The Lord would be more inclined to hear the cries of the people of this land and aid them in the present awful struggle, if they would repent and worship Him.—ELDER JOSEPH F. SMITH, JR.

LET US FORGIVE.

LET us never forget that we must forgive those who have wronged us. It will not be easy, perchance, but it is a commandment of our Savior. A gentleman once came to a friend to ask his advice about someone who had greatly insulted him. "Tell me," he said, "is not my indignation righteous? Will it not be manly to resent such an injury?" "Yes," was the calm reply, "it will be manly to resent it; but it will be God-like to forgive it."

How many quarrels are kept alive because the one who is wronged cannot forgive? How sweet a world we might make, if we would hurry with our pardons! Let us ever remember that our Master bids us forgive seventy times seven, and when others wrong us, let us try to act on this splendid rule.

Sparkbrook, Birmingham. FREDERICK J. BARBOUR.

NO peace was ever won from Fate by subterfuge or agreement; no peace is ever in store for any of us but that which we shall win by victory over shame or sin; victory over sin that oppresses, as well as over that which corrupts.—JOHN RUSKIN.

FROM THE MISSION FIELD.

Releases and Departures.—President Jesse W. Lloyd, of the Birmingham conference, and Elder David Bennion, of the Newcastle conference, were honorably released July 1st, 1918, and on the same date they sailed from Liverpool on their homeward journey.

Appointment.—Elder Joseph H. Ririe was appointed president of the Birmingham conference on July 1st, 1918, to succeed President Jesse W. Lloyd, who was released from missionary service, to return to his home in Zion.

Social.—On Friday, June 28th, 1918, the South London branch gave a party in honor of the six lady missionaries who were going to leave them to spend two weeks' missionary labor in another branch. There was a good attendance. The four elders of the conference were present, and all had a very enjoyable time.

Killed in Action.—News has been received stating that Brother Arthur L. Evans has been killed in action. The deceased was a member of the Hanley branch, Manchester conference. He was born in Hanley, October 13th, 1895, and was baptized July 15th, 1906, by Elder William A. Bennett, and confirmed the same day by Elder William Noble.

Baptism.—On Thursday, June 27th, 1918, at "Deseret," London, a baptismal service was held, and three applicants for membership in the Church were baptized. There was one each from the Watford, South London, and Stratford branches. Elder James H. Ludlow officiated. President James Gunn McKay, and Elders Charles A. Welchman and Oliver G. Ellis confirmed the new members.

Reorganization.—On June 30th, the Luton branch of the London conference was reorganized by President James Gunn McKay. Frederick H. F. Simpson was set apart as president. John R. McCready was ordained to the office of a deacon. Ethel Perkins was set apart as clerk, and Edna Clayton as organist. The branch has secured a well-lighted and roomy hall for their accommodation. They feel very much encouraged, and have strong hopes for the future of the branch.

Branch Conference.—Reports from the Oldham branch, Manchester conference, state that three successful sessions of conference were held on Sunday, June 30th, 1918. A priesthood and lady-missionary meeting assembled in the morning. Superintendent Arthur Johnson conducted the Sunday-school session, at which an excellent program was rendered. Brother Jesse Wiseman con-

ducted the evening session, at which the visitors, Elder George F. Richards, Jr., President Lester F. Hewlett, and Elder Evan O. Perkins spoke.

Priesthood Meeting.—On Thursday, June 20th, 1918, a general priesthood meeting of the London conference was held at "Deseret," London, with a large attendance. Elder James H. Ludlow spoke upon, "How to Preach the Gospel"; Elder Charles A. Welchman, on "Branch Teaching"; and Elder Oliver G. Ellis on, "Open-air Work." President James Gunn McKay made the proposal, which was accepted, that the local brethren hold open-air meetings in their respective branches.

Mother's Day.—Mother's Day services were held in the Irish conference, on Sunday, June 23rd, 1918. At the Sunday-school session in the morning, appropriate programs were rendered by the young children, consisting of short talks, songs, and recitations. In the evening a program of appropriate musical numbers was rendered by members of the branches, and during the meetings every mother present was given a white carnation, which eloquently expresses a mother's love, rich, pure, and tender. At Dublin, President Benjamin R. Birchall was the principal speaker. At Belfast, President Sidney L. Wyatt and Elder Arthur D. Evans were the speakers.

Missionary Meeting.—On Saturday, June 15th, 1918, a meeting of lady missionaries and members of the Leeds conference was held in Westgate Hall, Bradford. President George F. Richards, of the European mission, Conference President Joseph S. Nelson, and Elders Ether L. Marley and E. Henry Clarke were in attendance. Elder Marley gave a talk on gospel conversation, and Elder Clarke addressed the meeting on the value of tracting. President Nelson gave a resume of the missionary work done in the conference. The remainder of the time was occupied by President George F. Richards, who, in an appreciated address, explained the duties devolving upon the missionaries and the saints generally, to attend meetings and make them pleasant to strangers, and to help to spread the truth in the world.

Relief Society.—All the Relief Societies of the London conference met in a convention at "Deseret," London, on Thursday, June 27th, 1918. The convention was called for the purpose of unifying the work and teaching the members and officers the order of procedure and their duties with respect to their office and calling. Elder James H. Ludlow spoke on, "The Order of Business," and gave each officer a copy. Elder Oliver G. Ellis spoke upon the subject of "The Purpose of the Relief Society." Elder Charles A. Welchman spoke upon "Charity, and How to Give it." President James

Gunn McKay spoke upon "How to Build up a Relief Society." The convention was then turned over to a general discussion of the problems of the Relief Society. Many took part, and many questions were asked and answered. Sister Lilian Whitelock, of Stratford, opened the convention with prayer, and Sister Edith Swan, of South London, offered the closing prayer.

District Meeting.—A district conference was held in the Grimsby branch, Hull conference, on Sunday, June 30th, 1918. Elder John E. Cottam, of the Liverpool office, President William D. Lewis, and Elders John H. Wilding and Frederick G. Day, of the Hull conference, were in attendance. Three sessions were held. The morning session was given over to the Sunday-school workers, who rendered an interesting program consisting of singing, recitation, and reading, by members of the various classes. Elder John E. Cottam then gave a short address. At the afternoon session Elders John H. Wilding and John E. Cottam were the speakers. An anthem was rendered by the Grimsby choir. The speakers at the evening session were Elders Frederick G. Day and John E. Cottam, and President William D. Lewis. The Hull branch choir sang a hymn after the first address, and Sister Eva Jarman a solo after the second. Between the morning and afternoon meetings a Priesthood and lady-missionary meeting was held. All present were given an opportunity to report and to express their feelings with regard to the work of the Lord. Elder John E. Cottam addressed the meeting on missionary work. Brothers Tom Wharram and John William Jones were ordained Elders, President William D. Lewis and Elder John E. Cottam officiating.

DIED.

KINGSBERRY.—On Wednesday, July 3rd, 1918, Brother Samuel Kingsberry, of the Belfast branch, Irish conference, of pneumonia. He was born at Belfast, Ireland, August 17th, 1864; was baptized April 10th, 1895, by Elder C. A. Callis, and was confirmed the same day by Elder J. M. Dalton. Brother Kingsberry and his family resided for two years in Utah, where he spent some time working in the Temple. He is survived by his wife, one son, and three daughters.

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